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WEEKLY REVIEW.

—What fantastic forms the spirit of emulation sometimes takes. Three gentlemen of New York, owners of yachts, commission these vessels to run a race over the Atlantic to England for a purse of £18,000. There is a very slight connection between their respective yachts and themselves, merely that of ownership; whatever excellences the vessels may have, are attributable, we suppose, not to the owners but the builders; yet these gentlemen manage to identify themselves so much with the reputation of their boats for swiftness, that they think little of risking many thousand pounds in a race. Rightly directed, and purged from its selfishness, the spirit of emulation is noble enough, and calculated to do great things not only for its subject but for society at large.

—About £30,000 has been raised for a Keble Memorial College at Oxford where young men, intending to take orders, shall be enabled to obtain an Oxford education at a cheap rate. It appears however, that under color of honoring Keble, the High Church party at Oxford are seeking to float a scheme which they had formed before the death of that gentleman, and which the *Spectator* thus describes:

"The intention, in plausible language, is that certain young men, intending to take Orders, shall be enabled to obtain an Oxford education at a cheap rate. In plainer words, the intention is that these young men shall commit themselves at the age of eighteen to that course of life, that they shall live under somewhat strict discipline and under the constant superintendence and teaching of tutors belonging to a particular party, and be kept as far as possible apart from the general life of the University. It is needless to point out that the men so educated would only obtain a small portion of the real University education. If this were the only evil, it would scarcely be worth while to protest; if there were no further results likely to follow, the High Church party would not be so zealous in favour of the scheme. But it is in truth an attempt to establish in Oxford, a seminary for priests on the Roman Catholic principle. In a Church which imposes celibacy on its clergy, careful training from an early period is necessary to teach men that they must stand aloof from all the ordinary passions and affections of human life; but the most astute Roman Catholics lament this necessity, as narrowing the intellectual culture of their priesthood. At the same time that they are trained to hold themselves separate from ordinary men, the pupils in a Roman Catholic seminary are also taught that as priests they will be superior to ordinary humanity, as possessing a divine power and commission. It is this prospect which attracts an active and zealous party towards the scheme of establishing a similar institution in the English Church. Holding very strong views as to the power and prerogative of the priesthood, they are eager to train up young men in their own views, and thus extend and perpetuate their influence."

—The following is from the *Exmouth Mercury* and is now some months old, but we make no apology for extracting it. Mrs. Sprague formerly lived in Bombay and those whose memories can go back fifteen years will be ready to echo with us the language in which her character and life are described. She was the sister of Mr. Cassidy, who lived a little more than a month after he received the news of her death.

"On Sunday last, a few minutes after the service had commenced at Glenorchy Chapel, Mr. and Mrs. John Sprague, of Brunswick Square, took their usual places—their coming having been delayed by the heavy rain. Mrs. Sprague appeared in her accustomed health, and seemed about to enter into the service with her usual cheerfulness. The minister had only just commenced to read the first lesson, when Mrs. Sprague gave signs of feeling unwell. A few seconds passed, during which she was evidently hoping by remaining quiet to get the better of what at first appeared to be a little faintness, when the congregation were startled by hearing Mrs. Sprague exclaim, "I am dying, Jesus have mercy on me." Several gentlemen went to her assistance, and after remaining for a short time in an adjoining house, she was taken home. Dr. Smith and Mr. Ward were soon in attendance but their efforts to restore consciousness were unavailing, and about 1 o'clock she very peacefully went to her rest. An apoplectic fit appears to have been the immediate cause of death. The deceased lady was well known, and loved in more than an ordinary manner in Exmouth. She was naturally of a very amiable, benevolent, and unselfish disposition, and these natural gifts, under the cultivation of an early and intelligent piety, had given to her character a beauty which was perhaps most conspicuous from its very modesty and gentleness. Many of the poor in the town will lose a constant and compassionate friend, whilst the ladies' branch of the Bible Society and the Mother's Meeting will not soon replace the valuable services they have now lost."

—The last number of the *Bombay Saturday Review* gives up the whole of its editorial space (eleven columns) to an able and interesting 'outline of the signal services rendered by Sir Bartle Frere which have secured for him a place in the affections of the Indian people in every part of the country where he is known.'

—The gentlemen who have taken so much trouble in getting up the Flower, Fruit and Vegetable Exhibition on the Esplanade, the first of the kind ever held in Bombay, have reason to be, in many respects, well satisfied with its success. The European and Native gentry of Bombay have gladly availed themselves of the opportunity of seeing such a fine collection of specimens of the products and naturalized exotics of Western India. The native community generally seem to have taken very little note of the matter. There was a great crowd present at the opening on Wednesday evening, of course; there were then a number of extra attractions, the music, the illluminations, the fashionable company &c. But on Thursday the attendance was very scanty. Only about twenty natives were there at the time that we visited it. An impulse has been given, no doubt, to the culture of useful and ornamental products, the result of which will be seen in future exhibitions.

—Our torpid telegraph has at length yielded up the important intelligence that "an ecclesiastical arrangement has been concluded between the Pope and the Kingdom of Italy." An *ecclesiastical* arrangement; perhaps the matter of the temporal government has not yet been disposed of; but it is not likely that Victor Emmanuel would consent to the ecclesiatical arrangement, if there was not good reason to believe that Pio Nono would accede to the demands of Italy in the matter of the temporal dominion. It is possible that the withdrawal of the French, and the responsibility thus thrown upon the Italian Government may lead to a change in its attitude from one of antagonism to one of patronage; but we can scarcely believe that the arms of Italia Una will be employed to uphold the Pope in his place of authority unless the character of that authority be essentially altered.

The Lecture to be given by the Rev. Mr. Forbes on "The Progress of Inductive Science," is postponed till Thursday, the 24th, 7½ P. M., Free General Assembly's Institution.

The Bombay Guardian.

SATURDAY, JANUARY 19, 1866.

MEMOIR OF COLONEL WHELER.

We have received from the publishers, Messrs. Morgan and Chase, a copy of the "Memoir of Colonel Wheler, by Major H. M. Conran," and have greatly enjoyed the reading of it. There is a Preface by Macleod Wylie Esq. the late Secretary to the Legislative Council of India, who thus describes the late General Wheler of the Bengal Army, (better known as Colonel Wheler): "a most faithful, humble man, who above all others in India, whether in the army or out of it, served the Lord in labors above measure; to deal out his bread to the hungry, to preach as dying unto dying men, and to walk with God,—were the great aim and happiness of his life."

Stephen G. Wheler was born in 1802, came out to India as a cadet at the age of 16, and was converted in 1829. He was at Saugor, in Central India, when a severe illness brought him to the verge of death, and made him conscious of his unfitness to appear before God. He was for many months under deep conviction. Afterwards in Calcutta he enjoyed the society and counsel of experienced Christians; still he did not find peace. He spent about a year in searching the Scriptures; he read Scott's Commentary; made much use of Wilson's *Sacra Privata;* at length the burden fell from his shoulders. In too many cases, it is to be feared, the facility with which those who have been awakened find peace leaves them ignorant to a considerable degree of the power and nature of sin, and they never have that lively appreciation of the blessedness of forgiveness which leads to

a whole hearted consecration; in Wheler's case the protracted struggle left a life-long sense of profound indebtedness which led him to consecrate all his powers to the advancement of Christ's glory in the salvation of men. He immediately began to tell his comrades in the regiment what a treasure he had found; and so marked a blessing was granted to his efforts that *all the officers* of the 34th Regiment N. I. were brought to the Lord, so that 'a regiment which had previously been pre-eminent in ungodliness, became distinguished for the piety of its officers, and known even by the world as 'The Bishop's Own.'

He had saved a good deal of money, and on this basis had built many castles in the air; the house in Calcutta with whom it was deposited failed in 1832 and he lost it all. He recognized God's hand in the matter, and returned heartfelt thanks, believing that he was thus delivered from a snare. He determined never again to save money, and he abode by this resolution to the last; even when his pay amounted to £1400 a year, he gave away £1100 of it, the remainder fully sufficing for his own wants. First and last, he must have given away a vast amount of money; but he ever observed the precept not to let his left hand know what his right hand did.

He learned to read the Hindustani, and read it to his servants and others; and as he found himself able to set forth the truths of the Gospel in the Vernacular, he sought to obey the command, 'Let him that heareth say, Come,' by addressing the Natives in the bazaar or elsewhere. His health was feeble. Sometimes, going forth at early dawn, he was so oppressed by bodily weakness that he could hardly walk. No sooner did he find himself surrounded by a crowd than, beginning to converse, his strength gradually revived, so that he returned refreshed and invigorated to go through all the duties of the day. The great famine of 1837-8 afforded scope for his Christian activity and benevolence. He collected the castaway infants and children, and saved many lives, to form under his personal training, 'the nucleus of the now well-known Futtyghur Mission.'

In 1847 he found at Agra a military chaplain like-minded with himself, the Rev. Mr. Norgate, and a great work was wrought in H. M.'s 24th. Very many were awakened and the camp was like a church. To this Regiment the Calcutta City Mission looked for its agents, and owes much of its success.

Wheler spent three years at the Cape. Then he experienced what he called a second conversion. Some object to this expression; but it does not necessarily convey a wrong idea. It is a fact that multitudes of Christians live much below their privileges, with minds very feebly enlightened by the Spirit, 'seeing men walking like trees,' and very imperfectly realizing what Christ is made to the believer. Let one of these become dissatisfied with his spiritual state; perceive in the New Testament the evidence that there is a far higher Christian life to be lived upon this earth; let him count all things but loss for the possession of this higher experience; in some good hour scales as it were will fall from his eyes, and he will rejoice with joy unspeakable in the assurance of Christ's love and faithfulness, in a consciousness of his union to Christ such as he scarcely dreamed of before. The new discoveries and convictions obtained, never leave him; and it will appear strange to him if he is not allowed to speak of this great change as a second conversion. Perhaps it would be more correct to say that he was before but partially converted. After all, the designation is not of much matter; the fact is a most important one, and there are thousands of Christians who would do well to ask if they have had that experience which the language of the epistles so often supposes; whether they are rooted and grounded in love; whether Christ abides in their heart by faith; whether they have crucified the flesh with the lusts and affection; whether they have the peace of God which passeth understanding.

Some years after, he wrote: "It has been my belief for years that for preaching the Gospel in this and other countries, they must be men of real faith, gifted with the spirit of the martyrs, who come forth as missionaries. I feel nothing will do but constant prayer. We should endeavor to get up to that mark, Pray always, Pray without ceasing. There appears to me an immense fulness ready to be poured out from above upon those who will wrestle for it by constant prayer, such a fulness of love and joy and peace as passes all understanding."

Of his preaching in the bazaar at Peshawur, the biographer says. 'The venerable Colonel was permitted to preach again and again, though not without occasional squalls and amidst dire threats of enemies, kindly remonstrances of friends confidentially warning him of plans to assassinate him, and harder still the contempt of some of the officers and authorities.' Dilawur Khan, who afterwards received a commission for his gallantry at Delhi, and has since been baptized at Peshawur, is one of the fruits of these efforts. Wilayat Ali, who so nobly laid down his life for the Christian faith, in the mutiny, was also one of Colonel Wheler's spiritual children.

The following is an extract from one of the Colonel's letters written in 1853:

"Some years ago, when at the top of the list of the captains of my old regiment the 34th, I was induced after much pressing to purchase out the major; he, with the other officers of the regiment, thinking that by doing so my allowance would be greatly increased, and that I was almost sure of obtaining the command of the regiment. This led me to think that I should be able to bestow for missionary purposes one thousand rupees monthly out of my pay,—a noble idea, many would say, and highly commendable. But now I hope I see my mistake. The Lord would say, Not by your human might, nor by the power of your money, is my work to be accomplished; but by my Spirit. Thus was I mainly depending upon the work by money, instead of setting my heart on obtaining the power of his Spirit within me. Well, the Lord corrected me for this. He took my regiment from me as you may recollect. It mutinied shortly after I was put in command, and was disbanded; and it was not till seven times passed over me (just seven years) that the Lord permitted me to get command of the present one. I can now bless him for it, and perceive how, by crosses and affliction, He works out all for our immortal good."

The mutiny of the 34th, mentioned above, was in 1844, at Ferozepoor, and was caused simply by the reluctance of the men to go to Sind, then a foreign country. They preferred to be disbanded and disbanded they were.

We cannot subscribe to what Mr. Macleod Wylie says in the Preface about the treatment which Colonel Wheler received from the Bengal Government in 1867: "I believe that Lord Canning, Colonel Stuart his military secretary, and Sir Richard Birch, the military secretary to Government, felt no unkindness to Stephen Wheler, and were not carried away by the clamour about his preaching to the Sepoys, in 1857." A careful perusal of the Governor General's Minute of April 9th, 1857, convinces us that he was a good deal carried away, if not by the clamour, at least by the fact that Colonel Wheler was accustomed to speak to all and sundry on the subject of Christianity; not that he at all connected the disturbance in the 34th with that fact; this no one could do; but he seems to have allowed it to prejudice him in his estimate of the conduct of Colonel Wheler on the 29th of March, when Mugul Pandy, sword in hand defied the officers of the regiment. There was certianly nothing in the conduct of Wheler that justified the remarks of Lord Canning. It was the duty of the Colonel to order the guard to load and advance against the sepoy; he did this; the guard refused to advance; he reported this condition of things to Major General Hearsay, who rode up *with an escort of troops;* influenced by the fear of this escort, the guard followed the Major General; seeing them advance, the sepoy shot himself. By military rule, Wheler could not have pursued any other course than he did. It was not his duty to risk his own life by placing himself between the guard and the mutineer, nor to risk that of another officer by deputing the work to him. If the sepoy had shot General Hearsay before killing himself, there would have been much doubt, we fancy, as to the propriety of the General's course. Of the intrepidity and selfdevotion of Colonel Wheler his whole life sufficiently testifies.

The biographer of Wheler does not appear to have had very ample materials at his command. The best glimpse we get of this admirable Christian man, is that afforded by the Narrative of Mr. Taylor, the Army Scripture Reader. Mr. Taylor lived with the Colonel at Barrackpore for two years and three months, 1858-60.

In 1861 he proceeded to Agra, collected about 150 orphans left by the Famine, and to these he devoted the remainder of his days. He planted himself with them at Chittowra, and sought to train them up to be evangelists and helpers of the Gospel in this land. It was among them that he fell asleep, May 5th, 1865. No European was near him, but he departed very peacefully in the midst of the Native Christians whom he had been permitted to guide into the way of life.

We are very thankful to Major Conran for this very interesting book, which we regard as fitted to be most useful to the church of Christ and especially to those in India who desire to live for the Lord. He has done his part with fidelity and ability. This article has reached such a great length that we must postpone some additional remarks suggested by passages in the Memoir.

NOTES FROM AN INTERLEAVED BIBLE.—Ephes. III. 14. God gave the highest revelation of himself when he said, This is my beloved Son in whom I am well pleased.

15. 'Is named.' Including the head of the family, God himself, 14.

16. 'The glory as well as grace of God theirs. The riches of God's glory will appear when his glory shall be seen in and upon us, as on the Mount of Transfiguration. The

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glory thou hast given me I have given them. The Spirit gives his strength to our spirit. Spiritual strength is that by which we get rid of ourselves and obtain Christ's indwelling. Faith is this strength. This implies the entire re-formation of the heart after the image of Christ. Our heart is to be his heart. Our life his.

17. 'Rooted.' The hidden virtue of the soil reveals itself in the strength, beauty and fruitfulness of the tree. So the divine perfections come to light in the Christian. 'Grounded.' The soil not subject to earthquakes, may be built upon. Grounded not only in God's love but in mutual love. A building not harmoniously constructed will fall to pieces.

18. 'That ye may be *able* to comprehend.' 'Unto him that is *able* to do.' It is his ability that is ours.

Filled with all the power, wisdom, holiness, truth, love and glory of God; for these are his fulness; filled as far as we have faith to appropriate.

19-20. His love passeth knowledge and his power thought. The riches of his glory are in this that he has more will and power to bless than finite thought can measure. To know the power that worketh in us is to know omnipotence. Our highest views to be thus gained. Look back to v. 16. A work is more than half done when faith to ask it has been wrought in us. We have the major, the minor may well follow.

19-21. All the conceptions that all holy beings have of God, added together, would not equal what God is to me alone, the Christian may say.

IV. 1. 'Prisoner of the Lord?' Thou hast no power except it were given thee from above. Worthy of the call addressed to you by God, by Christ, by the Holy Ghost; from what; to what. Christ's example. Grounded upon Christ's work; our misery. Lot. The prayer just recorded exhibits this vocation.

2. 'With all lowliness and meekness'. This shows that Christ's call recorded in Matt. XI 28-29, is what the Apostle had in mind. 'In love.' Love is watchful of the interests of others, even when they are unmindful of ours, otherwise it would not be love.

3. This endeavour the best proof of the Spirit in us. There must be an equal readiness to recognize the Spirit in others and in ourselves.

4. 'One hope of your calling.' The common invitation holds out but one object of hope. Come unto me and I will give you rest.

1-4. How marvellously different from each other, the churches of the Apocalyptic letters. Yet Christ's angels were in all, delivering to all the same invitation.

6. 'In you all.' No man hath seen God at any time. If we love one another, God dwelleth in us. In *you* all, not, in all.

POTENT WORDS.

"HEREAFTER." Matt. XXVI. 64.

Here, the Son of God brow-beaten, contemned, smitten, arraigned at the bar of the high priest, stigmatized not merely as a civil offender, but as guilty of a great crime against religion. *Here*, those who once followed him, now confounded and dubious, standing afar off, and earnestly denying their connection with him. *Here*; the high-priest who sits in judgment upon Christ, who teaches his servants to smite him and the populace to clamor for his blood, such a one regarded as the guide of God's people, the guardian of true religion, the representative and legate of heaven.

'*Hereafter* shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'

There is then to be a *hereafter*. What is now is not always to be. The world may have existed 6000 years in essentially the same state; empires, running the some course of growth, strife, conquest, luxury and decay, may have succeeded each other; abominable misrepresentations of the divine character and will may have continued hitherto to exercise dominion over the minds of men; injustice, fraud, cruelty, licentiousness, selfishness under a thousand hideous or specious forms may have cooperated in fashioning society; a multitude of diseases, the fruit of sin and self-will and folly, may have ravaged humanity; this race of ours may have been warred upon by tempests and earthquakes, frost and heat; and the look of things may often be that the last end of our earth shall be worse than the first; nevertheless, it is a truth which nothing has ever vanquished, nothing can ever vanquish, that there is to be a *hereafter*. The high-priest might sit in judgment on the Son of man, might rail at him as an enemy of society, might condemn him as an impostor, might deliver him to Caesar to be crucified; but he could not extinguish the great fact, that there is to be a hereafter. The world after man's own heart is to come to an end, and the world after God's own heart is to come in its place.

'Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven.' Christ is now in the place of supreme power in heaven; and blessed are they who, by faith in the Gospel, come into a perception of the momentous truth, and exclaim, My Lord and my God. But the grand characteristic of the *hereafter* is that Christ shall come with this divine power in the clouds of heaven; shall be seen clothed in the garments of omnipotence by all the world; shall be the king of this world's kings, the Lord of this world's lords; shall put down all rule and all authority and power. Every knee shall bow and every tongue confess that he is Lord, to the glory of God the Father.

Let us look at this matter a little closely.

I am meek and lowly, said Jesus. *Hereafter*, meekness and lowliness shall be seen at the right hand of power; and all who are conscious of having been influenced by pride and high mindedness, by a tenacious clinging to their own or what they fancy to be theirs, by impatience, by a readiness to disparage and scorn their fellows, all those who make it their grand aim to maintain and improve their position in society, all such shall be overwhelmed with confusion and petrified with dismay when they shall see meekness and lowliness such as Christ exhibited on the earth, at the right hand of power.

Christ pleased not himself. To him it was more blessed to give than to receive. He came not to be ministered unto but to minister. His whole being was consecrated to love. He went about doing good. Well, it is this spirit of brotherly love that shall be seen at the right hand of power, when he, the Son of man is there seen. How will it fare with those who have not this spirit of Christ, when they behold him clothed in majesty divine? A voice within will charge home upon them a whole lifetime of thinking, feeling and acting utterly alien from that spirit; will tell them that they have constantly loved themselves, and been more careful of their own ease and advantage and pleasure than of those of others. Their whole influence has been in a direction just the contrary of that which would have been exerted by a Christ-like spirit of love.

Christ was especially devoted to the household of faith. He loved his own. He died for the church, that it might be gathered out of all nations, and presented unto himself a spotless bride. Hereafter, that characteristic love to the people of God shall be seen at the right hand of the power of God. You who have no special feeling of attachment to the saints of Christ, will surely experience a terrible revulsion of feeling when you see the Son of man coming in the clouds of heaven.

The cup which my Father hath given me, shall I not drink it? said Jesus. When the world shall see him at the right hand of power, it shall see there this principle of unhesitating submission to all the Father's will, and will be terrified by the thought that it has done nothing but murmur and recalcitrate against the afflictions and trials of life.

Hereafter the Son of man shall come in the clouds of heaven, to put down all rule and all authority and power except his own. Imagine the change made by this unexampled revolution. The sceptre shall fall from the hands of every king, and every governor shall put hastily off the insignia of his authority; senate chambers shall be emptied; the constitutions and charters of ages shall be torn to pieces; the codes of every land shall be abrogated; all sovereignty shall be concentrated in Christ, and nothing obligatory but what has his sanction. He is the Word; and his appearance at the right hand of power will be the enthronization of all the words that he has given to men, yea, of every jot and tittle; and woe unto those who have not hidden these words in their hearts, subjecting their lives to them.

Then shall be heard the voice of myriads and thousands of thousands, saying, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.

Correspondence.

To the Editor of the "Bombay Guardian."

SIR,—In the *Bombay Guardian* of March 19, 1865, you inserted two letters from me in refutation of Mr. Meurin's pamplet "On the Use of Images." These letters were intended to have been followed by a series of others on the same subject until I had gone over the whole pamphlet. But as Mr. Meurin fell sick, and had therefore not the opportunity to see my letters, and my own immediate duties diverting my thoughts into other channels, the subject was left unnoticed, until the other day coming across the second edition of the same work, I observed in page 31 my first letter reflected upon as a "specimen of the logical refinement and theological erudition of the native Protestants," and my conclusions simply pronounced "ingenious" and self condemnatory and therefore unmeriting a reply. Now this certainly redounds to the credit of Mr Meurin as a witty writer, and is calculated to blind his adherents into the belief that, his overpowering sarcasm has effectually silenced me. But far from that being the case, I am only sorry I have not had an opportunity of seeing this pamplet earlier, and that Mr. Meurin did not notice my other letter which entered more fully into the argument. Mr. Meurin's witty remark would seem to imply that, while contending that the words "image" and "idol" meant the same

thing, my arguments tended to show that there *still existed* a distinction between them. I must have either explained myself very poorly, or Mr. Meurin must be deplorably ignorant of English. Whatever it be, I will have the patience to explain the letter to him.

I asserted that the words "image" and "idol" under Christian tenets mean the same thing in the English language, whatever distinction may have existed between their roots "*imago*" and "*idolum*" amongst the ancient Romans, who were heathens. The reader was given clearly to understand that this distinction *had existed*, but Christianity with its more enlightened, elevated and purifying example, had made this distinction of none effect, and its followers ought accordingly to see no line of demarcation between them. Mr. Meurin in persisting to force this distinction on the minds of his party is simply attempting a parallel between the heathenish Romans and the so-called Catholics, and is unconsciously falling into the same pit which he has dug for me.

A TRUE CATHOLIC.

Epitome of News.

SATURDAY,—January 12, 1867.

—*Englishman*:—"The re-instated Chief of Neemrana falls out with Ulwur, and, to escape the consequences crosses into Jyepore. The story runs that Ulwur, finding his foe beyond his power, was determined to prove he was not beyond his reach, and that he consequently instigated one of his adherents, a native of Jyepore, to burn Neemrana out of his asylum. The task was accomplished successfuly, and a village, named Berikee, reduced to ashes. Whatever doubt there may be of the complicity of the Ulwur Rajah in the outrage, there can be none as to the fact that Jyepore has applied to the Viceroy to be allowed compensation out of the Ulwur estates."

—From President Johnson's Message:—"It has been assumed that the existence of the States was terminated by the rebellious acts of their inhabitants, and that the insurrection having been suppressed, they were thenceforward to be considered merely as conquered territories. The Legislative, Executive, and Judicial Departments of the Government have, however, with great distinctness and uniform consistency, refused sanction, to an assumption so incompatible with the nature of our republican system and with the professed objects of the war. Throughout the recent legislation of Congress the undeniable fact makes itself apparent, that these ten political communities are nothing less than States of this Union. At the commencement of the rebellion each House declared, with a unanimity as remarkable as it was significant, that the war was not "waged upon our part in any spirit of oppression, nor for any purpose of conquest or subjugation, nor purpose of overthrowing or interfering with the rights or established institutions of those States, but to defend and maintain the supremacy of the Constitution and all laws made in pursuance thereof, and to preserve the Union with all the dignity, equality, and rights of the several States unimpaired; and that as soon as these objects were accomplished the war ought to cease." In some instances Senators were permitted to continue their legislative functions, while in other instances representatives were elected and admitted to seats after their States had formally declared their right to withdraw from the Union, and were endeavouring to maintain that right by force of arms. All of the States whose people were in the insurrection, as States, were included in the apportionment of the direct taxof dlrs. 20,000,000 annually laid upon the United States by the Act approved on the 5th of August, 1861. Congress, by the Act of March 4, 1862, and by the apportionment of representation thereunder, also recognized their presence as States in the Union; and they have, for judicial purposes, been divided into districts, as States alone can be divided. The same recognition appears in the recent legislation in reference to Tennessee, which evidently rests upon the fact that the functions of the State were not destroyed by the rebellion, but merely suspended; that principle is of course applicable to those States which, like Tennessee, attempted to renounce their places in the Union.

"The action of the Excutive Department of the Government upon this subject has been equally definite and uniform, and the purpose of the war was specifically stated in the proclamation issued by my predecessor on the 22nd day of September, 1862. It was then solemnly proclaimed and declared that "hereafter, as heretofore, the war will be prosecuted for the object of practically restoring constitutional relations between the United States and each of the States and the people thereof, in which States that relation is or may be suspended or disturbed."

"The recognition of the States by the Judicial Department of the Government has also been clear and conclusive in all proceedings affecting them as States, and in the Supreme, Circuit, and District Courts."

—The Hon. R. S. Ellis, Madras:—There are in the records of the Board of Revenue and Public Works Department, plans of irrigation which, *if they had been executed*, would not only have been highly remunerative, but would have done much to save the crops during this year's drought. . . . There was scarcely a village through which I passed (adds Mr. Ellis) where there was not the same complaint of breached tanks and channels out of repair; while in many places great natural reservoirs were pointed out to me which only need a small outlay to bring large waste tracts into cultivation. Rivers, again, are allowed to flow into the sea, carrying away the drainage of thousands of square miles, which if retained by a careful system of dams in the valleys, with connected channels, might store water sufficient to carry the crops through even so severe a season as this last."

—*Pall Mall Gazette*:—"A very old paper is apparently about to disappear, the *Evening Mail*, a tri-weekly edition of the *Times*, established in 1790. The proprietors of this paper, Mr. G. Platt and Mr, W. Platt, are not identical with those of the *Times*, and Mr. Walter, in 1861, gave them notice, under the special powers reserved to him by his father's will, that they could not use the *Times*' matter or type any longer. They pleaded the unbroken custom of seventy-seven years, but the Vice-Chancellor decided that such custom to be valid must be based upon some contract, and as there was no such contract, the partnership existing between the *Times* and the *Evening Mail* must be dissolved and the paper sold."

—The same:—"Dr. Pusey has written to the *Times* to say, that the change made in Mr. Keble's verses on Communion in the *Christian Year* was made by Mr. Keble's express desire, but that it does not necessarily imply any belief in transubstantiation. The verse originally ran,—

"Oh come to our communion feast!
There present in the heart,
Not in the hands, the eternal Priest
Doth His true self impart."

Since Mr. Keble's death this has been changed at his own request into "there present in the heart, *as* in the hands" &c., his view being, if we understand Dr. Pusey rightly, that there *was* an objective (? material) presence, but that it was of no avail without Christ's presence also in the cleansed heart of the believer. In other words, "in the heart, not in the hands," meant in Mr. Keble's mind, even in the earlier editions, "not to any good purpose present in the hands, unless also present in the heart." Dr. Pusey adds that "objective presence" in which Mr. Keble believed did not necessarily involve transubstantiation. Of course not; both the bread and our Lord's body might be present "in the hand" without any transmutation of the one into the other. But we do not see what is gained by accepting all the difficulties of transubstantiation, and ignoring the *word*.

MONDAY,—January 14.

—*Bombay Gazette*; Alexandria:—"On the subject of the new Egyptian "Constitution," it is reported that the Viceroy, replying to a demand for explanations addressed to him by the Porte, stated that his new Parliament has been modelled after the provincial *Medjlises* of the new Turkish vilaets of Aleppo, Bosnia, and the Danube; and is meant to be kept quite as tractably in hand as those very safe assemblies. If this be so, the scheme loses much of its absurdity, and may after all prove a useful element in the machinery of Egyptian administration."

—The *Times of India* gives a long description of skating in the Town Hall, by a Mr. Fuller, the champion skater of the world:—"The pair worn by Mr. Fuller are not moveable but fixed to strong Balmoral boots, to the soles of which they are firmly fastened. The skates or rollers are made of well-turned box-wood, in form something like the "castors" used for furniture. One castor is fixed under the toes and the other under the heels. These rollers are attached to strong metal springs fitted to a steel plate firmly fastened to the sole of the boot. At starting Mr. Fuller made the circuit of the large floor, 105 feet long by 75 broad, at a tremendous pace; and having skated among the intricacies of the pillars of the hall, then commenced a series of gyrations and evolutions of the most extraordinary character."

—*Times of India*; Jubbulpoor Exhibition:—"The Central Committee, of the Exhibition, presided over by Colonel Spence, decided to make the unfinished jail the scene of their operations. During the last four months the long radiating wards, with their iron-grated windows have been metamorphosed into fairy corridors full of products, manufactures and machinery, with flowering creepers trailed over the windows and doors. The massive central watch tower has been changed, as by some wizard's wand, into a fine circular hall, surmounted by a dome and, surrounded by a number of courts devoted to jewels, cutlery, and fabrics of special beauty or excellence. The irregular, uneven surface of the jail enclosure has been turned into a grassy lawn, with flower beds and rockeries. The whole Exhibition grounds are encircled by a fence bright with glittering banners. And, in fine, the site, the shape of the buildings, their bright colour, the creepers, the flowers, the banners, the green lawns, the well-kept walks and drives, the crowds of gaily dressed natives, the strings of elephants and carriages thronging the gates, all combine to make the Jubbulpore Exhibition a peculiar, perhaps even a striking, sight."

—From Mr. Temple's address:—"We do ourselves indeed benefit by the better knowledge which these Exhibitions compel us to acquire of the industries and resources of the country around us. Otherwise the gorgeous fabrics of the east can have but little novelty to us who have travelled, and even the European machinery only serves to remind us of our native land. But how strange, how striking must these things be to the unlettered, untravelled townspeople, villagers and peasantry of these districts. It is not indeed to be supposed that they can at once imitate what they shall now see, or that they can adopt every improvement which they can scarce now comprehend and admire. Still there will be mental and moral forces heaving and seething within them; fresh ideas will be floating about in their minds, their aspirations will be directed into better channels than heretofore,"

TUESDAY,—January 15.

—The *Hindu Reformer* says:—"A testimonial is intended to perpetuate the memory of a great personage among those who have been benefited by his sterling deeds. But a statue fails in fulfilling this object in its entirety. At present, we have nearly a dozen of these statues in Bombay, but a few only can tell us with precision the names of the several eminent men in whose honor they were erected. And this cannot be wondered at, when we know, that statues do not confer any benefits on the people so as to remind them of the great men who receive that honor. We would therefore suggest to our townsmen that the erection of an Hospital or the establishment of a Poor's Fund, and associating with it the name of His Excellency, would be a better tribute to His Excellency of their regard and esteem. This measure will serve the double purpose of preserv ing His Excellency's name fresh in our memory, and of conferring wide and lasting benefits on our countrymen."

—*Indu Prakash*:—"We think the Testimonial ought to take the form of a Normal School for training Female Teachers to take charge of our girls' schools, and save us from the painful necessity of placing them under the control of masters as at present. Our girls cannot be kept long at school so long as we cannot secure the services of competent female teachers, knowing our language, and manners and customs. The schools as at present constituted do no doubt enable our girls to learn the elements of simple reading and writing and a few principles of arithmetic, but we are afraid they do not, neither can they ever, so long as we do not get female teachers, impart that delicacy of speech and that softness of manners, and timid modesty, which are pre-eminently the attributes of the fair sex. The girls cannot be kept long at school. They must leave before they are thirteen, in fact at the very age when they can in any way profit by the instruction imparted to them at school."

—The Director of Public Instruction has es-

tablished two girls' schools at Hooblee, one for Brahmins, the other for Lingayat and other children. So says the *Indu Prakash*. We thought the Educational Department had abandoned the recognition of caste.

—China News, via Galle :—A very destructive fire has occurred at Tientsin. Chinese registered as British subjects are forbidden to reside in the interior of China.

Mahomedan rebels in Kirngo have captured four towns.

A large number of piratical junks have been destroyed.

—H. E. the Governor is to lay the foundation of Kennery Light House on Saturday next.

WEDNESDAY,—JANUARY 16.

—Mr. Seymour Fitzgerald is expected about the 16th of February.

—Of the Week of Prayer as observed in Madras, the *Madras Observer* says :—" We are thankful to see the Church of England taking her proper place in this great and blessed movement ; not only her laity flocking to these places of prayer, but her Clergy,—Chaplains and Missionaries, and others, identifying themselves with it ; and showing that while some of their number are yearning for, and labouring after union with the apostate Church of Rome, and the idolatrous Greek Church, like resorting into like, there are others amongst us, who, while our yearnings after Unity are not less earnest, or our labours for it less hearty, can only consent to unite with those who are one with us in spirit and in truth—one in heartfelt love to the Lord Jesus Christ—one, by the in-dwelling of the same Spirit of the living God,—one, in the earnest desire to exalt Christ above Sacraments and symbols—one, in maintaining the oneness of the Sacrifice and Priesthood of the Lord Jesus Christ. 'From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'"

—The *Englishman* has received intelligence that the Russians are pushing their advantage against the Emir of Bokhara with great vigor. Defeated in three battles, with an army nearly annihilated and a people dispirited and cowed by the persistence and good fortune of the enemy, the King has abandoned the open field and shut himself up in Samarcand. Here he has gathered round him the remaining strength of his people, consisting of an army of 10,000 men whose fanaticism has been sorely tried by adversity, and here he awaits the last onset of the Russians. It is said that he is anxious for peace, and that he would come to terms with his enemy, were it not that he is buoyed up with the hope of receiving a favourable reply to his application for assistance, to the Viceroy and the Ruler of Jummoo. The reply sent to the King of Khokan, however, will probably dispel any hopes he may have formed of seeing an Anglo-Indian force marching to his assistance, or an Anglo-Indian envoy negociating the retreat of the troops of the Czar under the threat of immediate war. The Russians, however seem to be more anxious to break the strength of Bokhara than to subdue it.

—The *Pioneer* learns by a telegram from Calcutta, dated the 10th inst., that Captain Taylor, who commanded the *Calcutta* on the night of the fatal accident on the Hoogly, has been committed for trial for culpable homicide amounting to murder."

—Next Monday afternoon is the time fixed upon by the Sheriff for a public meeting to be held to consider the form of a testimonial to be presented to H. E. Sir Bartle Frere.

—At a special general meeting of the proprietors in this bank held yesterday, resolutions reducing the capital stock 50 per cent, by the issue of one share of Rs. 500 in lieu of every existing share of Rs. 1,000, were adopted. On the motion proposing a vote of thanks to the Directors, a long discussion ensued as to the course pursued by the board, strong comments being made on their still retaining so large an amount of share and other securities on hand. Explanations were given by the Directors, who defended their policy therein, as being to the interest of the shareholders.

—*Times* :—" A well-known statist, M. Legoyt, proved a few years ago that armaments cost Europe three millions of men and 3,000 millions of francs every year. This estimate was made before the late war in Germany. As the result of that war makes the reorganization of the army the order of the day everywhere, and as there is no State which does not consider itself obliged to increase its military force in a proportion more or less considerable, the cost to Europe may safely be put at 4 millions of men and 4,000 millions of francs as the annual tribute Europe has to pay in time of peace for its armament."

—*Bombay Gazette* :—" We are sorry to hear that news has been received from Muscat of the death of Mahomed Bawker, Acting British Consul at that place during the absence of Colonel Disbrowe. Mohomed Bawker was best known in Bombay as a horse-dealer, and for many years his name has been familiar as that of one of the most spirited and liberal patrons of the turf in the Presidency. His selection a few months ago by the Bombay Government as a Political Agent caused some surprise at the time, and has had a very unfortunate ending for himself. His health was bad when he left Bombay, and the climate of Muscat soon brought his illness to a fatal termination."

—" The Rev. J. Paton delivered his lecture, in connection with the Bombay Mechanics' Institution last night in the Town Hall. The subject was "The Teachers of the Age." It was exceedingly well handled, racy, highly interesting and instructive. There was a large, though not very aristocratic, audience, by whom the discourse was fully appreciated."

—Same, Baroda :—"The survey for the line to Neemuch and on to Delhi is likewise being carried on by that energetic engineer, Mr. Foy, whose labours in the cause of locomotion are so well known. All Guzerat seems to be in a state of excitement and spasmodic diligence. The great difficulty with regard to the extension of the B. B. & C. I. line, is the doubt whether the branch to Neemuch ought to turn off at Wassud, north of the Mhai, or at Baroda. The latter route is far the best, as regards convenience of traffic, shortness of distance, and engineering facilities, but it passes through the Guicowar's territory for eighteen miles: it was originally stated, for thirty miles; but this is now found to be a mistake. His Highness is quite willing that the line should pass through his country, and will gladly give the land for it."

This writer says that Baroda has 300,000 inhabitants.

THURSDAY,—JANUARY 17.

—We learn from the *Friend of India* that the Famine Commission have nearly completed their enquiries in Orissa, and will soon return to Calcutta. It is said they have found that the magnitude of the catastrophe was only not exaggerated but under-estimated by the public. Mr. T. Ravenshaw, the Commissioner, now reckons the mortality at one-fourth of the population of Orissa all over—that is, a million and a quarter. Adding the proportionally great mortality in Midnapore and that of Ganjam and other places, the ghastly tale of deaths would seem to rise to a *million and a half*.

—The same :—" Mr. Massey contemplates the establishment of savings banks in the interior, and using their funds as advances to the Local Governments for minor agricultural improvements. The political and social advantages of this step promise to be no less than the financial. This is the beginning of a great policy, which, if gradually developed, may do for the masses of India what Mr. Gladstone has begun for those of England. But such banks should not be confined to one at each zillah town. There should be one at every sub-divisional treasury.

—*Times of India* :—" While a train was standing at the Wassind station on Saturday last, the boiler of the engine burst with a tremendous explosion, severely injuring two firemen, one a European and the other a native, the latter being very seriously hurt. Both men were immediately removed to hospital, and they are not yet sufficiently recovered to offer any explanation that may throw a light on the cause of the accident."

—Our contemporaries speak in raptures of the success of the Fruit, Flower and Vegetable show on the Esplanade. The *Times of India* :—"The number of pots, tubs, &c., containing flowers and plants amounted to about five thousand. Of these Dr. Birdwood, the secretary of the Agri-Horticultural Society, exhibited 2,000; Mr. V. J. Sunkersett, 50; Mr. Byramjee Jeejeebhoy, 650; Mr. Calliandass Mohundass, 11 ; Hon. Munguldass Nathoobhoy, 150 ; Capt. Waddington, 25 ; Mr. A. D. Sassoon, 100 ; Mr. Rustomjee J. Jejeebhoy, 166 ; Mr. G. R. Wilson, 17 ; Mr. McClelland 10 ; Messrs W. A. Crawford, F. F. Lidderdale, B. H. Cama, J. E. C. Pryce, and Dr. T. B. Johnstone were also contributors, but the number exhibited by each could not exactly be ascertained. The display made by the Agri-Horticultural Society would have sufficed to make a very good show of itself. It contained a great many beautiful specimens of flowers, and its exhibition reflected the highest credit on Dr. Birdwood for the admirable superintendence and care which this collection displays. Next to it was that of Mr. Lack, the gardener to Mr. Rustomjee Jeejeebhoy of Poona. It consisted of a great variety of remarkably fine flowers, such as geraniums, lobelias, phloxes, bigonias, chrysanthemums, fuchsias, oleanders, maurendias, &c., and in addition were several specimens which attracted well deserved attention as they were the only ones of the kind in the show. Amongst these were the narcissus, the variegated laurel, the wild fig, and one or two others. For some of his flowers Mr. Lack obtained well deserved prizes. Of the other flowers it is rather difficult to particularise, where all were so excellent, and so indicative of careful cultivation ; but the extensive collection of Mr. Byramjee Jeejeebhoy deserves much credit. It contained some very fine specimens of petunias, coriopses, geraniums, &c. and it was much admired."

Of vegetables the display was 'magnificent.'

—*Friend of India* :—" The net-work of native intrigue is spreading, as the natural result of the Mysore grant. Its focus has hitherto been Indore, and now Holkar has arranged for the despatch of two agents to England to represent his own grievances. It is difficult to know what they are, but Sir Robert Hamilton is doubtless well informed as to their nature. No chief owes more to the grace of the British Government than Holkar, for, as we showed three months ago, his tenure is derived solely from an adoptive great-grandmother, and is altogether inadmissible by Hindoo law. The Government of India has only too mildly represented to the Maharaja that his Grassia feudatories hold their rights on a better tenure than that on which he enjoys his, and that his oppression of them involves his own ruin. Holkar has for some time been a trader and feels that his position as a prince raises him above the liability of ordinary mortals to fulfil their contracts or be sued in the civil courts. In such " grievances as these the paid " India Reform" agitators and promoters of forged petitions, will have a new source of gain, and Holkar, who dearly loves rupees, will spend his money in vain."

—*Bombay Gazette* :—" It is stated that the Shrawuk community have proposed to send our townsman, Mr. Karsandas Mooljee, to England, to advocate their rights in the case (now pending before Government) of the Chief of Palitana, who has attempted to increase the rate of fees levied on pilgrims passing through this territories."

—A Money Order Office will be opened in the Accountant General's Office, Town Barracks, on 1st February next. Agents have been appointed at the following Treasuries in the Mofussil, viz :—Ahmedabad, Ahmednuggur, Belgaum, Khandeish, Canara, Dharwar, Hydrabad, Kaira, Kulladghee. Kurrachee, Poona Rutnagherry, Sattara, Shikapoor, Surat, and Tanna.

FRIDAY,—JANUARY, 18.

—*Southern Cross* :—" On Monday evening, 7th January, the Annual Meeting of the Church Missionary Society's Calcutta Association was held at the Old Church Room. The chair was occupied by the Lord Bishop of Bombay, who opened the proceedings with a very interesting account of the work which was going on in various parts of his diocese. The most suggestive example which he adduced was that of the Reverend Mr. Price, at Saharunpoor, who, starting with an Orphanage, had gone on to found an excellent working industrial school, at which carriages were made and repaired, and various other kinds of work executed to the advantage of the Mission and the satisfaction of the gentry and inhabitants of the neighbourhood. Mr. Price had also carried out with remarkable success the plan of having a young native trained in England for a Normal School Master. After being thoroughly imbued with the best methods of instruction in England, the young man had returned to India, and was now engaged in superintending, with singular energy and perseverance, the preparation of a band of young natives as Christian School Masters. The Report of the past year was read by the Rev. J. Vaughan, the Secretary. It was decidedly encouraging, and possessed the excellence of being interesting throughout."

—*Our Paper* :—"Sub-Assistant Surgeon Lookmanjee of our city, assisted by Assist. Apothecary Sylvester, successfully performed yesterday morning the difficult operation of lithotomy on an infant four years old, extracting a stone weighing upwards of three drachms. This disease is very common in Sind, and the Grant Medical students have been most successful in treating it."

—The meeting in honor of Sir Bartle Frere is to be held in the Town Hall on the 11th of next month.

—Dr. Stovell, Principal Inspector General Medical Department, retires on a pension. The *Government Gazette* notices with commendation the services rendered during an Indian career of 38 years.

—Another escape from the House of Correction. The man (Brennan) was speedily recaptured.

—An aerolite struck the ground near Jamkheir, Ahmednuggur Collectorate, October 5th, and its fragments have been forwarded by Mr. D'Oyly to Government.

—Deaths last week, 368.

—The *Friend of India* :—The *Highflyer*, when on a visit to the Somali coast, received reliable accounts of the white people still in captivity, but seems to have been unable to reach them. This confirms the statement of Colonel Rigby which we published some time ago, and, however unsatisfactory, will be welcome to their relatives.

—The same :—The English Government ought to interfere indirectly in the case of the German scoundrel who seduced Bebee Salimah, full sister of Sultan Syud Majid of Zanzibar. The man is a keranee of the name of Reute. His victim was a beautiful girl of 25. She was taken by H. M. S. *Highflyer* to Aden where she lives in the house of a banished slave-dealer. She has adopted the English dress and receives instruction from a French priest.

TELEGRAPHIC NEWS.

London, Dec. 26th.—The proposed visit of the Empress Eugenie to Rome has been abandoned.

The new Constitution of North Germany gives supreme authority to Prussia.

The following is the result of the Atlantic Yacht Race from New York to Cowes for a purse of £18,000 :—

1. "Henrietta."—Mr. J. Bennett, J.
2. "Treasure" (? Fleetwing").—Mr. Osgood.
3. "Vesta."—Mr. Lorillard.

The last yacht arrived within twelve hours of the first.

Dec. 27th.—Advices from Constantinople state that Turkey has remonstrated with Greece on account of the disembarkation of Greek soldiers in Candia, and for concentrating troops on the Turkish frontier.

The vacant Bishopric of Calcutta has now been offered to twenty gentlemen, all of whom have declined !

A letter has been published from the Fenian General Milligan to the Brotherhood denouncing the movement.

Jan. 1st.—Advices received by telegraph from Constantinople state that the Cretan insurgents have been repulsed by Mustapha Pacha.

The ex-King of Hanover has formally released the officers of his army from their former oath of allegiance.

The French tonnage duty has been abolished.

Thirty transport ships have left France to bring home the French troops from Mexico.

The French Government has proposed to England to form an alliance on account of the complications in the East.

Mexican advices state that the Emperor Maximilian intends to convoke a Mexican Congress in order to decide whether the empire shall continue as at present.

A part of the Tropical Department at the Crystal Palace, Sydenham, has been destroyed.

Four influential members of the Spanish Chamber of Deputies have been banished for endeavouring to present an address to the Queen.

The Cortes have been dissolved.

New York intelligence of yesterday's date announces that the Legislatures of both North and South Carolina have rejected the Constitutional Amendment. Affairs in Missouri are said to be threatening.

Jan. 3rd.—A great snow-storm occurred in London yesterday, in consequence of which the street traffic is interrupted to-day.

The Austrian Government has convoked the Reichsrath for the 25th of February, when it is proposed that the representatives of the Hungarian provinces shall consider the question of the Constitution.

The programme of the new Greek Ministry declares that, notwithstanding the sympathy of the Government with the Cretan insurgents, Greece will observe neutrality towards Turkey.

Jan. 4th.—Dr. Miller, the Vicar of Greenwich, is now spoken of as the future Bishop of Calcutta.

Advices received by telegraph from Constantinople state that the Ottoman Porte had received news of the surrender of Slimno and Kisamos in Western Candia.

Jan. 5th.—The plan for the reorganization of the French army has been modified.

The President of the Spanish Senate has arrived (resigned ?).

An earthquake has taken place in Algeria which has resulted in the destruction of the village of Reatasbon.

The Emperor Napoleon in his speech at the Tuileries on the opening of the New Year expressed his desire for the stabilityof the throne, and said that he hoped Europe was entering a new era of peace and conciliation, and that the approaching Industrial Exhibition would contribute towards calming passions and drawing more close general interests.

The Agra Bank (Limited) commenced business in London on the 1st of January. Mr. Balfour has started for India to organize the branches.

Jan. 7th.—Preparations are being made for another Reform Demonstration in London on the 11th February, including the presentation of petitions at the doors of the House of Commons.

Intelligence has been received in London of the capture of the British ship *Westminster* by Chinese pirates, while on her voyage from Calcutta to London. A portion of the crew were murdered and the rest were sent adrift, but were subsequently rescued.

St. Petersburg advices state that an Imperial Ukase has been issued assimilating the administration of Poland with the other portions of the Empire.

An ecclesiastical arrangement has been concluded between the Pope and the Kingdom of Italy.

The Radical agitation for the impeachment of President Johnson has been renewed.

Tranquillity has been restored in Missouri.

Mexican advices state that the French have seized two hundred and fifty thousand dollars in the Vera Cruz Custom House.

Miscellany.

—The following extracts are from the *Christion Works*.

—On his way from Safeeta to Hums, the Rev. S. Jessup (American missionary), stopped at the celebrated convent of St. George. Here three monks, who appeared to be sincere inquirers after the truth, came, one after the other, to seek an interview with him. We give the narrative in his own words :—

"While sitting in a shaded corner, a grey-haired priest came and sat by my side, and told me many things that reminded me of what we read of the experience of the enlightened monks and priests in the days of Martin Luther. He said his spirit was not at rest. He felt that he was living a lie. The great fast was finished, but he stated that they always had a bountiful table, three times a day, during every fast. Among other things he said, 'O ! that I had courage to go and preach the truth, as you do. The spirit indeed is willing, but the flesh is weak.' I have since learned that he was once driven from the convent, and severely beaten and threatened with death, for having preached the Gospel during one season in the convent chapel, and for having given spiritual instruction to the people. He was afterwards obliged to return to the convent, where he now is in constant fear last he may do something that will bring new persecution on him. While I was talking with him, a young monk came and seized my hand, saying, hastily, 'Sir, send me, I beg of you, such and such books (giving their titles), but don't let any one know it, for they watch me very closely here ;' and, giving me his name, he disappeared in the darkness. The old man told me that the young monk knew him well, and that they study a good deal together; but, he added, 'there is no freedom of thought or speech in this land, and especially in these parts.' When I had gone to my room, to retire for the night, another young priest came, with nervous step, into the room, and carefully closing the door behind him, asked me many interesting questions and then bought a Testament of me, the smallest I had. I offered one with references for the same price, but he said that the old priest with whom I had been talking owned one, and he himself did not dare to have one so large. He thanked me for granting him the interview in private, and left me to thank God that some light has entered into one of these seats of darkness."

—We have, during the past months, employed two colporteurs to visit distant cities, and distribute the Scriptures, principally in the Armenian language. They have just returned from a tour to Hamadan, which claims to possess the tomb of Mordecai and Esther, and to Isfahan, the celebrated ancient capital of the empire. They bring a favourable report of their circulation of the Bible, a general eagerness to obtain it, but very great ignorance among both ecclesiastics and people. L. F. Thomson. Esq., Secretary of the British Embassy in Persia, is now spending a few weeks at Oroomish, to look into the civil oppressions of the Nestorians. Through the vigorous and wisely-directed efforts of Her Majesty's Ambassador, Mr. Alison, a Christian Khan, a Georgian by birth, has been appointed by the Persian Shah to superintend the affirs of these and his other Christian subjects. This Christian noble, who occupies a high position at the Persian Court, has sent an energetic Mohammedan agent to reside among the Nestorians for their protection ; and under the watch of Her Majesty's Ambassador we trust that by this arrangement more effectual relief will be secured to this long-oppressed people than by previous Mohammedan agents, who have proved themselves more oppressive even than the grinding and vicious landowners. Having been so often disappointed in their hopes of relief, the Nestorians are not over-sanguine in their anticipations in this instance; but will be most profoundly thankful to their English benefactors, as well as greatly benefited, whenever such relief is realised, which we trust may soon be the case.

Oroomiah, *September 6th*, 1866.

—The Rev. A. W. Murry, of the London Missionary Society, writes from Uplou, Samoa :—

"We held our missionary meetings here on the 10th of May, and on the 22nd and 23rd at Saluafata and Fangaloa. Large numbers assemble at such times, and they are regarded as occasions of special interest, and not unfrequently attempts are made by evil-disposed persons to create disturbance and make mischief. These are very often made by our Popish neighbours. They received a check, however, this year, which I trust will prove a useful lesson to them for the future.

"At Falefa, a large village near Saluafata, a priest is stationed, and a considerable number call themselves papists. On former occasions attempts have been made in various ways to annoy and disturb our proceedings when our May meetings (as they are called) have been held : but this year they seemed to determine to do the thing effectually. The whole affair was eminently characteristic of the system in connection with which it was planned and carried out. We had assembled under a grove of bread-fruit trees close to the sea-shore. The company was much too large to be accommodated in any house. Hence, as a matter of necessity, our meeting was held out of doors. We had a very large gathering on the occasion reffered to; the day was pretty favourable, and everything seemed to promise a very interesting meeting. Little did we dream that evil and anxious eyes were watching our movements and that mischief was close at hand. A hymn had been sung, and I was reading a portion of Scripture, according to our custom, when we were surprised and startled by the blowing of shells, and singing and shouting as of a war party. And a was party indeed it was. A large boat soon made its appearance, with some thirty or forty people in it, all fully armed, and by words and gestures endeavouring to provoke an encounter. Some of our people went and spoke kindly to them, telling them that we were engaged in holding a religious service, and begging them to pass on and leave us unmolested. The response was a fierce onset on our people, all unarmed and unprepared as they were. The attacking party rushed on shore, and a skirmish commenced, our people defending themselves as best they could, with whatever came to hand; and strange to say, not one of them was seriously injured, while their assilants were repulsed with several wounded, one of whom died. This man seemed infatuated. The Protestant chief of Felefa, with

the assistance of some other chiefs, had succeeded in getting the fight stopped, and the hostile party had pushed off in their boat, and were about to retreat, when the man in question, who had made himself especially conspicuous throughout the whole affair, leaped from the boat and rushed on shore, apparently reckless of consequences, and resumed the attack. He was followed by others, and in the encounter which ensued he received a mortal wound, of which he died on the following day.

"Our friend Elekana writes, under date April 3rd, 1866, from Nukufatau as follows. After expressing satisfaction that teachers had been sent to Viatupu and Nui, he proceeds to speak of his own people thus:—'The people are all professedly Christians; the principal chief and the rulers are very attentive to religious services. I am occupied continually in teaching. Some are able to read, and some are striving to learn. There is one difficulty—we are short of books. I have divided the classes into ten, and each class has only one book.' He then goes on to give an account of sales of books, Bibles, &c., for which he had received 3976 dried cocoanuts, and twelve shillings in money. The agents of a merchant here receive the cocoanuts on the spot, and he allows us at the rate of two shillings per hundred. I should think the twelve shillings which has been forwarded here is probably the first money the people ever owned, and it has been spent in the purchase of the Bible.—*Christian Work.*

CELESTIAL WASTE OR WEALTH?

(*From the Spectator, Nov.* 17.)

Early on Tuesday or Wednesday morning some 240,000 small bodies called shooting stars passed the earth in a cluster, penetrating the upper regions of its atmosphere, and exhibiting the most brilliant colours—red, white, and blue. There is no doubt that somewhere between the 11th and 14th November the earth shoots through a ring of innumerable fragments of planetary matter, many of which pass so near us, that, revolving as they do round the sun with an average velocity of some 35 miles a second,—say 3,600 times more rapidly than an ordinary express train,—through the excessively rarefied air at a height of from 50 to 70 miles above the earth, they produce by their sudden condensation of that air the light which we call the light of shooting stars. The spectacle produced when these phenomena are clearly seen and in their greatest abundance, as they were on Tuesday night, is like a brilliant display of celestial fireworks. Humboldt and Bonpland, who were at Cumana (in Venezuela, South America) on the 12th November in the last year of the last century (1799), tell us that, between two and five in the morning the sky was covered with innumerable luminous trains which incessantly traversed the sky from north to south, presenting the appearance of fireworks let off at an enormous height,—large meteors, having sometimes an apparent diameter of one and a half times that of the moon, blending their trains with the long luminous and phosphorescent paths of the shooting stars. The same splendid spectacle was witnessed in Brazil, Labrador, Greenland, parts of Germany, and French Guiana.* Mr. Newton, an American astronomer, believes, after careful observation and calculation, that there are some seven millions and a half of these small bodies which traverse the atmosphere daily, and which would be visible on a clear night to an observer somewhere or other on the surface of the earth with the naked eye alone; nay, that if all the meteors which could be seen in one clear, dark night, supposing the globe of the earth were a single living retina, and were aided by a powerful telescope applied all round it, were numbered, they could not be fewer than *four hundred millions.* The 240,000 or so which we see in such splendid masses somewhere near the 13th of November, are but a single, closely concentrated group, apparently belonging to the same fragment of planet. It is calculated that within the space occupied by the earth with its atmosphere, there are always, at any single moment, some 13,000 small bodies called shooting stars which would be, under favourable circumstances, visible to the naked eye, and at least forty times as many that would be visible to telescopic observers under the same circumstances. And all these, it must be remembered, touch the margin of the terrestrial atmosphere, for it is by the collision with it that the light is emitted. They are far too near the earth to catch the light of the sun during our night. Not a few such planetary fragments may, it is believed, have been attracted out of their own solar orbits into the earth's sphere of attraction and become permanent satellites attending upon us, though too small and too near for ordinary observation. Mr. Guillemin tells us in his books on "The Heavens" that a French astronomer, M. Petit, of Toulouse, assigns to one such body a period of revolution round the earth of three hours and twenty minutes at a distance of 5,000 miles. So that if he is right, we have a little satellite at a distance of not much above a single radius of the earth,—not so far from its surface as Calcutta is from London,—which whirls round us in less than a sixth part of our own day. And if he is right in this case, the chances are that there are many more such minute specks whirling round our heads at greater or less distances. The magnitudes of these most diminutive of all known planets,—the existence of which we for the most part should not suspect but for their flashing fire when they meet our atmosphere,—are exceedingly trifling. Mr. Herschel believes most shooting stars to weigh no more than two ounces, and the largest calculated meteor is said to weigh about two hundred weight. * * * * * * * *

Who is to say which is the point of destiny fulfilled in any natural constitution? If the seed reaches the stage of flowering, but the flower does not produce fresh seeds, is that at all less of an *apparent* failure of intention than when the seed itself decays without flowering? If the beam of light is absorbed by some planetary body, but only by such a barren one as the moon is supposed to be, and does not reach any sensitive organization, is that less of an apparent failure of capacity than if it passed away into space? Or if, again, it does light and warm, say a race of mammoths now, extinct, but not any higher creature, or a man who uses the force so put into him for an evil purpose, is that again any less a failure of capacity than if it had been lost in space? Or if a world is created capable of supporting life in fishes only, as it is supposed was once the case with our earth, is that less a failure of apparent planetary capacity that if it had been barren and incapable of sustaining life of any kind? The truth forced upon us by the wider and wider knowledge of the universe which science gives, is that the numbers of any created thing are almost in inverse proportion to its dignity in the divine plan,—that on every lower level of existence there are multitudes of specimens of creative power that have gone no further,—and that have been intended, of course to go no further,—for every one that has been created above them by adding to the qualities which they possessed some other or others that give them a new and distinguishing beauty or value. This is, in fact, all that Mr. Darwin's theory comes to. It does not show us the why, but it does show us the fact that each fresh rise in creative beauty or power is built up from a level of inferior capacities which we only learn (and that falsely) to think of as failures or rejections, because we have seen what greater thing might under certain specially favourable conditions, grow out of like beginnings. These, however, would only be "waste," in case we could conceive of the Divine intention having fallen short of its purpose in them. They really are proofs of wealth, and not of waste, if we suppose them to have been created for precisely what they are, clear landmarks of the creative plan, which compel us to note how the absence of some one or more apparently very insignificant conditions,—say, as regards worlds, the absence of an atmosphere,—marks the turning-point of creative purpose, and determines to a lower rank that which might in every other respect have seemed destined for a higher. We hold the quantity of so-called waste in the universe, that is, of agencies which we are accustomed under given conditions to see devoted to higher ends, but which are also lavished richly on lower without producing or tending to produce these higher ends, to be really a lesson of the highest significance to us. Providence is more prolific of the lower than the higher, to make rational and free beings,—in their small way, too, creators,—see how easy it is for us to stop at the lower, how difficult to reach the higher, and by how fine a line the one is discriminated from the other. Seeds that do not grow are far more numerous than seeds that do; flowers that do not seed are more numerous than flowers that do; light which is not seen, heat which is not felt, is by far more abundant than the light which enters sentient eyes, and heat which warms sentient bodies; planets which are barren, are in all probability far more numerous than planets which have life upon them; the higher the creative energy of God, the rarer is it; economy grows in proportion as the various divine agencies converge and come to a focus. Of time and matter, of light and heat, of force and motion, God confesses Himself prodigal, but the higher the nature created, the more does He impress upon us that every line and shade of discrimination makes a difference, and may make the difference between stationariness and progress. In the mere material universe God seems to us as prodigal as a generous man will be of mere gold,—only taking care that it is not created for evil. But of all intellectual and moral agencies He is economical, making us feel that a higher and higher value attaches to the smallest distinctions, the further we advance towards sharing His purposes and nature."

* See The Heavens. By Guillemin. Edited by Lockyer, London; Bentley.

ROYAL COLLEGE OF PHYSICIANS AND SURGEONS, EDINBURGH.

THE following is the concluding portion of Dr. P. H. Watson's introductory address at the opening, for the winter session, of the Medical and Surgical School of the Royal College of Surgeons, Edinburgh. We read it with delight, and felt thankful to God for such a noble testimony borne to Christ. It is comparatively easy for a doctor to address a meeting thus when it is convened for the purpose: but it is a real taking up of the cross to speak so decidedly where it is neither expected nor generally liked. Take up the cross in the sphere in which you move: *that* proves your attachment to Christ, and lets it be known that you have courage to confess Him openly. We give this for its own intrinsic excellence, and in the hope that every medical reader will profit by it. The lecturer said, in conclusion:—

"But there are scenes still more painfully trying which the medical man must encounter, and from which, if he has any heart at all, he cannot stay away.

"When it is his part, as it will be yours, to stand by the bedside while life's tide slowly ebbs away, and when, in the now fast fleeting hours which alone separate the dying man from an eternity upon which he is about to enter without one ray of heavenly hope, with nothing to cheer the gloom of the dark valley, and with a mind panic stricken by a fearful looking for of judgment and fiery indignation, you will have to listen to heart-rending cries for aid,—when the damp, cold, clammy hand of the dying man clings fast to yours and refuses to let you go,—when his eye seems greedily to scan your face, and, while you read therein nothing but blank despair, would seem to hold you spell-bound with mute entreaties,—can you forsake him in his extremity—will you leave him to all the blackness, and darkness, and tempest of mind and soul in his mortal struggle with the last enemy? Or will you soothe his dying fears with brandy and opiates, setting his only just awakened conscience to sleep by drugging his brain? or will you lead his mind away to other matters, and, talking of old friends, of scenes of other days, of choice vintages and cooling drinks, of a home, of friends, and country far away, let him sink in the deep waters with a soul unsaved?

"Will you not rather, if you have found for yourself the only balm for a stricken conscience and a sin-guilty life,—if you have laid all your own confidence and hope on Him who calls on all alike to come unto Him and be saved,—if you have indeed learned savingly of Him who is the alone Physician of souls,—will you not rather sit on through the dark and lonely hours striving to release that sin-stricken man from the bondage in which the arch-enemy would fain hold him, and in this the hour of his sorest and direst necessity, enable him rejoicingly to say, like the prodigal of old, 'I will arise and go to my Father?'

"Will it not in that dread moment of separation between the soul and the body, when all human skill to save life is fruitless, be a source of real joy and rejoicing to feel assured that your efforts have been blessed as a means of saving a soul from death, and of letting in the light and glory of heaven upon what in nature is the darkest, the gloomiest, the dreadest hour of human woe?

"But perhaps you think that, in this sorest extremity of a fellow-creature, your duty as a medical man is past, and that such spiritual consolations belong to the function of the

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minister of religion. So perhaps they may; but even when they are so, your word in season can never come amiss. But there are cases where an opportunity is never given to the clergyman to gain an entrance, or when his formal visit seems to freeze up the whole heart. In such an hour, too, a helping hand may not be near. I have known a clergyman refuse to visit a dying sinner, whose soul was plunged in deep despair, because he did not believe in deathbed repentances. I have seen another read the service of his Church with indecent haste, and hurry away, paralysed by his dread of infection. Are you, in such an hour when your patient has fallen among spiritual thieves, to pass by on the other side?

"The longer you live, and the more conversant you are with sickness and death, the more convinced, I am certain, you will become, that your duties as medical men will be but half performed, if your functions cease with your efforts to heal the bodies of your patients, and you can or will do nothing for the sore diseases of soul which will plunge both soul and body in perdition.

"I can imagine no more horrible source of self-accusing condemnation, crushing your own souls to the very verge of everlasting despair, than the conviction lying on your conscience, when laid upon your own deathbed, that this man and that has been carried away to everlasting ruin, because your faint-heartedness stopped your mouth while he wrestled with sore crying and tears in his last agony.

"I do not see how you can put it away from you that his spiritual death lies at your door, or how you can expect, in your after life, or when you are in the grasp of the last enemy, to escape the sore gnawings of a reproaching conscience for opportunities thus neglected.

"I would have each one of you, therefore, in this the time of health and strength, to make sure of your own saving interest in the shed blood of a once dead and now risen Saviour.

"I would have you, as you would die in peace, dedicate yourself and your every work in life to His service; and, whether you are medical missionaries in name or not, to be so in reality, living lives as well as speaking words which shall make you living epistles of Christ, known and read of all men.

"If you would see the loveableness and the beauty of this combination of the Healer of the body and the Physician of souls—after the great prototype set before you in the Master Himself—I know no more refreshing spectacle than that which is afforded you in the Medical Missionary Dispensary in this city. There, the Christlike combination of the two duties of caring for the sick body and ministering to the diseased soul is clearly and practically set forth. And under the directing energy, and with the salf-sacrificing spirit to guide you of one whose life and health and strengh has been devoted to that work, I know nothing which is both so well calculated to be blessed to yourselves, and to make you in turn a blessing to others.

"Remember that in every study to all some talent has been intrusted—to one more, to others less, but to all some. And in all for the great purpose of being employed in your life service. See, then, that it is so occupied by you, and that in none is it wrapped up in the napkin of self-interest, worldly calculation, or the sordid desire to accumulate wretched pelf.

"Be certain of this, that to spend and to be spent in the service of Him whose you are, and whom alone you ought continually to serve, is the highest wisdom and the greatest gain. Entering on your work now—His servants indeed—devoting all your energies, all your affections, all your hopes and aspirations, to Him and to His glory, however humble may be your lot and function here, in that day when all the follies and vanities, the names and the fortunes of this world will seem as less than nothing, to you will be addressed the welcome words from His lips, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."—(*British Herald*.

GERMANY.

On the 16th of October the new "Vereins-Haus" in Barmen was opened. It is intended to form a sort of centre, and give accommodation to various religious and benevolent societies. Like the Berlin Vereins-Haus, it contains a refuge for wandering journeymen, and a hospice in which entire families may find lodgings at a moderate rate. The Young Men's Christian Association the Association for Clerks, the Evangelical Association of Citizens, have each their own room; and adjoining the house is a hall capable of seating 1200 persons, intended for all sorts of public meetings. The house stands opposite the Barmen railway station, an excellent situation, especially in view of the design to afford accommodation to wandering journeymen. In the morning at half-past nine o'clock an address was delivered by a pastor; in the afternoon a public meeting was held, over which Herr Klein-Schlatter presided. Among other speeches delivered was one by Mr. Bröckelmann, of Heidelberg, in favour of Sunday Schools. May God bless the undertaking! Such houses as these, meeting as they do a genuine German need, are amongst the best means for awakening Christian life amongst the working classes.

The day following, October 17th, four of the pupils of the Barmen Missionary Institution were set apart to their work; two are going to the field whence their predecessors were driven by war; one is going to South Africa; and one to China. They will be accompanied as far as possible by the Rev. Mr. Kronlein, who is returning to Namaqua land, after having carried the Nama Testament, Biblical History, and Catechism through the press in Germany.

On the 16th of October the foundation stone was laid of a new church to be called Zion Church, for the Zion parish, in presence of, or rather, as we should say, by the King. His Majesty was accompanied by the Crown Prince, Prince Carl, and Prince Albrecht, besides ministers and other high officials. The church, which is to accommodate 1350 persons, including galleries, will cost about 15,000*l.*' of which, as yet, only 3000*l.* have been secured. A church quite as suitable for the purpose might be built in London for, at the outside, 10000*l.*; and one can scarcely understand why it is that in Berlin, where there is such a frightful lack of churches, such enormous sums are paid for single buildings. The name "Zion" Church will show you that Dissenters do not everywhere monopolise such designations. We have here some very Puritanic names—Golgotha Chapel, Lazarus Chapel, Bethlehem, and so forth.

It is said that the Baden Goverment and that of Prussia have come to an understanding to suppress the gambling establishments in the two countries at one and the same time. There is every probability that Baden, Wiesbaden, Homburg, and Nanheim, will ere long cease to be the hells they have been for so many years. But in order to be thoroughly consistent, Prussia ought also to give up the State lotterics, which are, after all, a form of gambling, though not looked upon as such by many well-meaning and even Christian people.

The question of the ecclesiastical relationship of the newly annexed countries to Prussia, is likely to occasion considerable difficulty. The clergy are more particularistic in their tendencies, as far as the Church is concerned, than the citizens generally. Hanover wants to remain independent; Schleswing-Holstein too; Lauenburg too; Hessencassel too; Nassau too; and yet according to German ideas there must be some central authority for the whole of Prussia. Some wish all the churches of the northern band to be at this opportunity melted into one National Church, to be called the North German National Church. The Reformed Churches would probably raise few objections; but the strict Lutherans resist tooth and nail. These latter, too, are countenanced and encouraged by the strict Lutheran party in Prussia itself, which would be glad to overthrow the union established between themselves and the Reformed Church by Frederick William III. For, if the Lutheran Church in Hanover and Lauenburg ard Schleswing-Holstein is allowed to remain independent, and is not united, the Lutherans here will say, Why can't we, too, be independent? The shortest and best solution of the entire difficulty—as, indeed, some very excellent men here, too, feel—would be for the churches to be entirely freed from state control, and after receiving the Church property which the state has assumed, be left to manage themselves. It would be a blessed day! Nassau presents at the present moment a curious spectacle. It has no Church government at all. It never has had either synod, or presbytery, or consistory, but was ruled by the duke; and, as the duke has vanished, no one has taken his place. There was indeed a bishop, but he was a mere adviser; there was a senate, too, but it also merely advised; and besides all, is said never to have met since August, 1865. The Rhine Province of Prussia wishes Nassau to be joined with it in an eclesiastical point of view. Singular to say, however, this proposition is resisted by the very party in Nassau which formerly used to agitate in every possible way for the introduction of the presbyterial and synodal constitution, which the Rhine and Westphalian churches have long possessed. Why? This party is the Schenkel party, —the Church democratic party,—which wishes the Church to be put into the hands of the civil community, every man of a certain age having a vote as in political matters. The result of the introduction of this arrangement in Baden is, that in most parishes rationalism has secured the upper hand, because the populace is averse to the old Gospel. Now, these Nassau liberals fear, that if they are annexed to the Prussian Rhine Church, there will be such an influx of orthodox sentiment doctrine, and influence, that their day will be passed, and therefore wish now to remain as they were. A bad testimonial enough for them, but a good one for Prussia. The better men in Nassau wish for the union, and gave expression to this desire at a recent meeting of the pastoral conference. The "liberals," however, objected on the ground—a ground which must have sounded almost like satire from their lips—that it was desirable to "conserve the really good and perfect elements in Nassau."

The demonstrations against the Jesuits seem to be increasing in Prague, and, indeed, in Bohemia generally. Deputations have been sent to the Stadtholder and the Cardinal to protest against them; but hitherto in vain. The latter refused to allow prescriptions to be made; the former refused to interfere in ecclesiastical matters. When the remark was made to the Cardinal that, unless he gave way, numbers would turn Protestants, he replied,—"Those who like to do so are at full liberty to do so; no one will hinder them, and the Church will shed no tears for persons who treat the idea of apostacy so lightly." The idea of going over to Protestantism, or, as it is termed, of a return to the old faith of Bohemia, seems to be making progress in Bohemia, especially in the north-eastern districts about Königgrätz, Gitschin, Turnau, where the sign of the cup may still be seen on thousands of village huts.—*Christian Work*.

DOMESTIC OCCURRENCES.

DEATHS.

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